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have left funds, the proceeds of which, at intervals somewhat distant, are applied as premiums for able works on certain specified themes. Cannot and should not something like this be done for the cause of Peace? An able, effective treatise, such as a large premium would be likely to call forth, on some one of its many important topics once in ten or even twenty years through all future ages, could hardly fail in the long run to work a vast amount of good for this cause. Will not some friend of peace furnish the funds requisite for such a purpose?

MR. HANSON'S REPORT ON PEACE.

We are glad to see different denominations taking up the question of peace for discussion as a theme appropriate to their ecclesiastical meetings. The Universalists of New England have a "Reform Association,"—a very good idea, by the way—before which, at its annual meeting in Boston, May 31. 1855, Rev. J. W. HANSON, Editor of the *Gospel Banner*, (Augusta, Me.,) read an able and elaborate essay or report, from which we take with pleasure a few extracts:—

DELUSIONS OF WAR.—Time would fail us to characterize in fitting terms the false history with which the world is full, filling volumes with the piratical achievements of soldiers, and neglecting the deeds of the true benefactors of man;—the Pagan principles of Vattel, by which nations are guided, and impelled to strife—the attraction and glare of the "pomp and circumstance" of war, its false honors and fictitious glories,—the sophistries by which it is defended by those who desire to aggrandize themselves on human misfortunes.

"The Pagan principles of Vattel," Mr. Hanson illustrates by the following brief extracts from his work on the Law of Nations, so long a classic in our colleges:—"The glory of a nation depends entirely upon its powers."—Book 1, chap. 15 § 186.

"The troops, officers and soldiers, indeed all by whom the sovereign makes war, are only instruments in his hands. They execute his will, not their own. The arms and all the apparatus are only instruments of an inferior order."—B. 3, c. 2, § 6.

"There is one case where capitulation and life may be denied to an enemy who surrenders. This is where the enemy has been guilty of some enormous breach of the laws of nations, and especially of the laws of war."—B. 3, c. 8, § 190.

"On certain occasions, a country is totally ravaged, towns and villages are sacked, set on fire, and the inhabitants put to the sword—a dreadful expedient even when forced to it."—B. 3, c. 8, § 167.

"It is really more commendable to succeed by stratagem without perfidy, than by a bloody siege, or the carnage of a battle."—B. 3, c. 8, § 167.

"War, in form as to its effects, is to be accounted just on both sides."—B. 3, c. 8, § 190.

SOME ENCOURAGEMENTS FOR PEACE.—A new feature has been inaugurated in our treaties. Two treaties with Mexico have been made, in which both parties solemnly pledge themselves to submit all future misunderstandings to arbitration. With England, also, two treaties have been framed, in which the parties agree that all questions of difference relating to the fisheries shall hereafter be settled by arbitration. If any trouble arises, each nation is to appoint a referee, and these a third, who shall be umpire between the two, and the

decision of all shall be final. This plan is practicable, wise, Christian. Is it too much to hope, that ere long similar agreements shall bind all Christian nations? Is it not an honorable task to labor in this direction?

There are, moreover, features in the present war which look encouraging. Most of the wars, and those the worst the world ever saw, have grown from a clannish feeling. Religious opponents have rarely united against a common foe. The Christians against the Moslem or the Heathen, have mutually hated each other, as such. But that feeling is passing away. Here we see Catholic France, Protestant England and Moslem Turkey, fighting in alliance against the Russian nation, a portion of the Greek Church. And two of them, France and England, which for 266 years from 1141 to 1816, were at war with each other, are now in loving amity. We forget the French scamp, when we see him in the drawing-room at St. James, in our joy at the scene of his alliance with the ancient foe of his nation. So, too, the abolition of that licensed piracy, called privateering, by Victoria, at the very commencement of the War, is a milestone in the road of Human Progress. Prussia has proposed to our government that we do the same. The President—all honor to him for it—replies that we cannot safely abolish the privateering system, as long as European governments maintain navies so much larger than ours; but he says, "Should the leading powers of Europe concur in proposing, as a rule of international law, to exempt private property upon the ocean from seizure by public armed cruisers, as well as by privateers, the United States will readily meet them upon that broad ground." This would narrow naval warfare to armed national vessels, and confine their ravages to national property; and the change would be an advancement, and would exert a wonderful effect. It would confine the depredations of War on the high seas to a small circle. *When privateering is called piracy, it will not be long before war is branded as murder.*

The tone, also, of the British Press, and of many of the wisest and best statesmen in England, is indicative of progress. Time was when the barbarous motto, "Our Country, right or wrong," was in universal use—when men sustained their government, however perfidious it became. But now the keen shafts of Punch, the terrific thunder of the London Times, the fearless eloquence of Bright, the irresistible logic of Cobden, and the common sense of the English people, are all directed against a war, to which the nation through its effete aristocracy is committed. When so profound a feeling of regret and opposition can prevail among the people to a war against a country like Russia, for which there is so little sympathy, it is surely indicative of better days.

There is a growing feeling in civilized nations, that military offices, preparations and ceremonies are foolish. What a sorry appearance do military companies present, when they are found attending public occasions. They look out of place, and their offices and appearance begin to be laughed at. In many ways, War is growing in disrepute. Military establishments are decaying; the uniformed soldier is looked upon as a popinjay, and hooted at by the boys; the muster-field has already degenerated into a mere Donnybrook Fair; forts are tumbling to pieces, and the hateful drum beats less and less frequently in the streets of civilized cities.

A growing disposition to elevate noble moral heroes above mere fighters, encourages us. Men are acknowledging that

"There exists
A higher than the warrior's excellence."

Florence Nightingale is now regarded, and will stand in history, as the noblest form that moves over the bloody fields of the Crimea, and her deeds will be remembered when thousands of the warriors there shall have been forgotten. The times prophecy the rapid approach of a period when

"Clarkson shall stand where Wellington has stood."